

JUVENILE INSTRUCTOR

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No. 13

JULY 1, 1898.

Vol. XXXIII.

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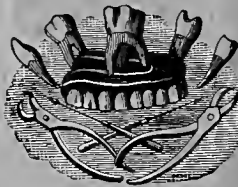
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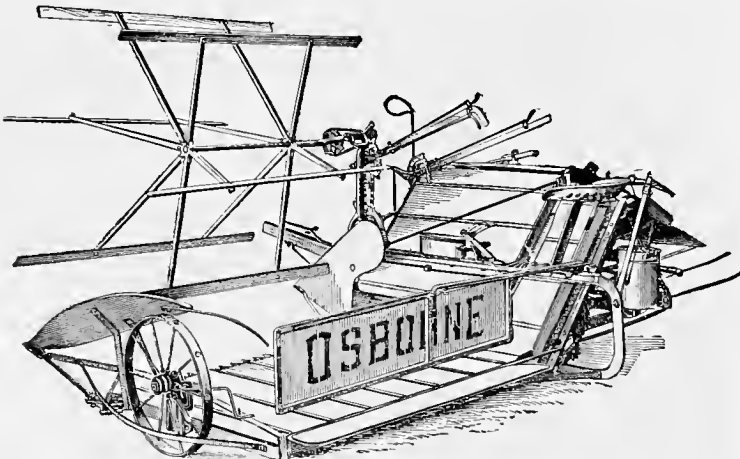
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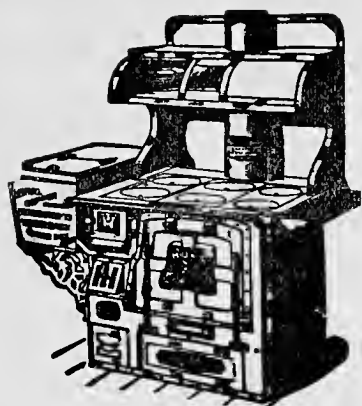
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THE JUVENILE INSTRUCTOR.

Organ for YOUNG LATTER DAY SAINTS

VOL. XXXIII.

SALT LAKE CITY, JULY 1, 1898.

No. 12.

IN THE LAND OF THE CZAR.

XIII.

As THE traveler, with face turned to the west, crosses the Eur-Asian divide by the northern railway route, he rapidly descends from the moderate elevation of the Ural crest to the plains of Perm; and soon finds himself at the city bearing the same name, the capital of the government. The region is of considerable interest geologically as it presents important exposures of certain formations, which, from the fact that they were first described in connection with these deposits, are now universally known as Permian.

The city of Perm is situated on the banks of the Kama river, and as this stream is navigable for small craft the town has developed a somewhat extensive trade. The animated scene presented on the wharf and in the neighboring market place will not be readily forgotten by the visitor. We arrived at Perm on a Sunday morning, yet, notwithstanding the sanctity of the day,

business appeared to be in full operation. River steamers were rapidly receiving or discharging cargoes of merchandise; raw material was being delivered, while manufactured articles, such as soap, leather, tallow candles, glass, etc., as also refined metals, and field products were taken for shipment. Long lines of half naked stevedors kept up a

rapid trot between the warehouses or the wharves and the vessels, each of them carrying an enormous load, and great throngs of peddlers were hawking their wares with deafening accompaniments. These street venders go about with huge trays of trinkets balanced on their heads or bung by



CHURCH IN COUNTRY TOWN, NEAR LAICHEW
ON BANKS OF KAMA.

cords from their necks, while their hands are filled with samples; women carry capacious baskets or perhaps, in place of such buckets or bundles, two apiece, suspended from the ends of shoulder bows similar to those used by water carriers. Birch-bark firkins of many styles, and ranging in capacity from a pint to two gallons, are offered for sale; these are eagerly

bought up by the foreigners, who regard them as a national utensil. Along the river-side are open stalls and booths, generally dirty and delapidated, with stores of fruit and vegetables, white and black bread, smoked fish, dried meats, and an uninviting combination peculiar to the country—loaves of coarse meal, with a great lump of fish or sausage meat in the centre of each. Then there are bottles of kvass,—a fermented liquor produced from black bread and generally flavored with fruit juices; kumis or fermented mare's milk; and highly colored water with floating slices of lemon or orange.

At Perm we took passage on a river steamer and started down the Kama. Our vessel belonged to the better class of passenger boats, and in arrangement, for convenience and comfort would compare favorably with vessels of similar pretensions elsewhere. The river ride, down the Kama to the Volga, then up the latter stream, reveals an ever changing aspect, yet the average tourist complains of the absence of truly striking scenery. There is much of the picturesque, though but little of the grand in the panorama presented on the river borders. Nowhere do the banks rise to any imposing height; in many places they are so low as to be swampy, then for long stretches they are wooded, and again, they present open sections, bearing numerous little farms, and compact villages with the church rising from the midst of each in solitary dignity, rendered all the more imposing through contrast with the unpretentious and generally neglected dwellings.

Our first illustration is reproduced from the photograph of a church near Laichew on the Kama. This structure is above the average of country churches; it is larger and possesses a separate

campanile or bell tower. In the course of our voyage frequent landings were made for the purpose of facilitating observation on the geological structure of the region; we were thus enabled to visit many of the towns along the way.

At the confluence of the Kama and the Volga, the former appears to be the greater stream. The heavier vessels which have come up from Astrakhan or from intermediate points, here transfer their cargoes to smaller boats for the last stage of the journey to Nijni Novgorod.



VIEW OF NIJNI NOVGOROD.

The first city of importance on the upper Volga is Kazan, the capital of the government. This is one of the historical cities of Russia, and is known to have been destroyed and rebuilt several times. Its first foundation took place toward the middle of the thirteenth century, when an adventurous Tartar Khan there established his capital.* About the close of the next cen-

*Sears has written:—"Tradition gives the following singular account of its origin and of its name:— Batou, or Batyi (the name is written in both ways by learned orientlists), a celebrated

tury it was captured by the Russians, and in vengeance for the protracted siege which the defenders had withstood, the savage victors entirely destroyed the town. Then, about 1440, the city was founded a second time, when a Tartar prince made it the capital of an independent khanate. Twenty years later it was taken by Ivan III., but the inhabitants subsequently revolted, and maintained their liberty until their final defeat by Ivan IV., who is distinguished

—
khan of the Golden Horde, about the middle of the 13th century, was in the habit of frequenting this valley, to enjoy his favorite amusement of hunting wild beasts, with which, according to the statement of certain historians, this country was at that time terribly infested, and also with serpents of enormous size. It was on the banks of the river called at the present day the *Kasanka*, and on the spot where the Kremlin of Kazan now stands, that the repast of the sovereign and his companions was prepared in a large caldron, according to the custom of the nomadic tribes. On one occasion, however, one of the attendants charged with this culinary office, while occupied with filling the caldron with water, let fall the precious utensil, which was not long in sinking to the bottom of the river. The good khan Batou and his hungry comrades were deeply chagrined, when in consequence of the utter solitude of the spot, which precluded all possibility of replacing the lost utensil, they found themselves reduced to the disagreeable necessity of going without a dinner on that ill-omened day. The impression created by that involuntary fast on the minds of these hungry disciples of Nimrod was so powerful, that thenceforward the river, which had been the cause of this painful privation, received from them the soubriquet of "Kazan" or the "River of the Caldron." Some time after, the idea having occurred to Batou of founding a city on the banks of that stream; he conferred the name of the river on the town. With regard to the word *Kazanka*, which designates at the present day the river that flows at the foot of the kremlin, it is evident that its terminative syllable, *ka*, is a corruption of the original name which the Russians adopted to the character of their language, subsequent to their conquest of the country."

among the czars by the appellation of "the Terrible."

The dangers threatening and at times destroying Kazan have not been confined to the direct assaults of human warriors; the town has been singularly subject to the ravages of fire. The Tartar annals record numerous conflagrations as occurring before the Russian conquest; and since its subjugation the city has been swept by disastrous fires at nine distinct periods, the last of which was as recent as 1842. After each fiery visitation the city has been promptly rebuilt, and every such reconstruction has added to its solidity and beauty. It is related as an attested fact that the most valuable of the ancient monuments have always escaped the fury of the devouring flames. Another danger, and this of an opposite kind, which threatens the city, is of annual occurrence; this consists in the spring inundations from the rising rivers.

During April, the lower part of the town is entirely submerged, and for twenty or more square miles the region is mostly under water. This apparent evil is turned by the people to good account, through the increased facilities afforded by the flood for transporting the products of the neighborhood.

Some visitors have described Kazan as possessing an Asiatic aspect, and have professed to find in the customs of the people a representation of the far east. While such accounts have been perhaps exaggerated, it is true that the city presents a peculiar and an almost non-Russian appearance. The predominance of Tartar population is still very marked, and one finds here the better class of Tartars, some of whom are among the richest and most influential of the inhabitants. Indeed, the Tartars of Kazan are regarded as above the

ordinary representatives of the great and one-time barbarous nation.* They are well formed in body, dark and somewhat handsome of face. The full dress costume of a Tartar woman of rank is elaborate in the extreme. An outer robe, usually made of rich silk or of satin, with long, wide sleeves, is worn on the street; ordinarily this is thrown about the shoulders as a cloak. The cap is of silk, fringed with rare fur, and provided with hanging ribbons or tassels, thickly set with jewels, or perhaps hung with coins of gold and silver. At every available point on the outer dress, bangles, chains, or other showy ornaments are attached; necklaces, ear-rings, bracelets, and an extensive array of finger rings are indispensable. While the women of the working classes go about with uncovered faces, the ladies of wealth are veiled when in public places. Most of them are Mohammedans, and the female seclusion characteristic of the sect is professedly practiced.

Besides the true Tartars, there are the Cheremisses, who however are more numerous in the country districts than in the city. They are small of body and weak: their dress, consisting of flowing

linen trousers and an upper tunic or shirt, is identical for both sexes. The Chauvasses dress in much the same way, except that the females wear a kind of breastplate of real or imitation coins, and a copper ornament of bangle kind suspended from the belt behind.

In Kazan there are a few Mohammedan mosques, and several metchets or smaller houses of prayer. These are usually decorated on the outside in a peculiarly elaborate way; the ornamentation is a kind of writing, and the matter consists of selections from the Koran.



STREET SCENE, NIJNI NOVGOROD.

*Concerning a peculiar Tartan custom the following is quoted from Sears' "*History of Russia*:"—"A very singular predilection exists among the lower classes,—that of finding pleasure in being bled. This luxury they enjoy at least once a year; the spring is generally chosen for the enjoyment. A barber of Kazan, (for it is the barbers who bleed there as they did formerly in England and other parts of Europe) assured Turnerelli that he had let blood for upwards of five hundred Tartars in one day, each of whom had paid him from fifty kopecks to a rouble for the operation. He had in this manner earned upward of one hundred dollars for blood-letting alone. This was indeed profiting by the bloodshed of his fellow-creatures."

We were admitted to some of these shrines, and by a strange reversal of our common signs of reverence for places of worship, we were required to wear our hats and to remove our shoes. Kazan possesses a university of ancient and honorable fame; the institution is in a flourishing condition; then there are extensive museums and libraries, and a school for experimental agriculture.

In the Turkish and other bazaars, beside the usual articles of sale, one sees the finest of Russian leather, in the preparation of which the Tartars are particularly skilful. One may buy there richly ornamented boots, as soft as if

made of felt; and a yet finer variety of footwear, consisting of sole-less boots, suggestive of leather stockings; these are finely embroidered, at the heel if in no other part; for out-door use they are protected by low hard-soled slippers resembling sandals.

The next city of importance reached by ascending the Volga is Nijni Novgorod. A very extensive river traffic tells the story of great commercial activity, though, as already stated, only small vessels are able to reach the place. Lively little steamers, many of them of the stern-wheel type, barges,



CHURCH IN KREMLIN, NIJNI NOVGOROD.

tugs, sail and row boats do a rushing business. Rowers of small boats run their tiny shells behind barges, and there attach them by cords, as in winter the boys of our towns hitch their sleds to the rear of wagons and carriages and so enjoy their ride without further labor.

The city at present numbers about 70,000 inhabitants, of many nationalities and tribes. The view obtained from a distance is an inspiring one, but many of the charms disappear on closer inspection. One of our pictures presents a general view of the city, and the next illustration shows a street scene in a

busy part of the town. The city was founded in 1212; its history has been a disturbed one, presenting the usual experiences of repeated assault and capture; at present it is principally known as the place of the great Russian Fair. The Fair is open during July and August of each year; it is really devoted to wholesale trade, and the visitor who hopes to find a fair in the western sense of the term will be greatly disappointed. To this place come merchants from all parts of the great empire, and even from contiguous countries, though the fair institution must be regarded as Russian and not international. Official publications state that the annual business of the Fair averages over a hundred millions of dollars. The main staples of the wholesale trade are iron, copper, salt, petroleum, cotton, silk, leather, furs, and precious stones. A considerable part of the city area is taken up by the buildings used in the wholesale business, and this section is known distinctively as the Fair. Here one sees the products of many countries, and the space devoted to shops and booths is apportioned on the basis of geographical representation. There are separate parts known as Persian, Turkish, Chinese quarters, etc.

The buildings close before dark, as artificial lights are not generally allowed; indeed, until recent times strict regulations were enforced against the lighting of a fire, for illumination or other purposes within the Fair, and even smoking was rigidly prohibited.

In common with a few other ancient and prominent cities of Russia, Nijni Novgorod boasts of a kremlin or walled citadel. This occupies an elevated site, and before the invention of powerful artillery it must have formed an effective defence against armed assault; however

a very few modern shells could utterly destroy the structure. Within the kremenlin are a number of churches, some of them of ancient construction, and otherwise famous. Our last picture shows a prominent church of the place, with the characteristic bulbous cupolas and the elaborate crosses which form the finials. This particular church appears to be at least partially self-supporting, for the wings of the main structure are utilized as shops.

J. E. Talmage.

(TO BE CONTINUED.)

A MAYDAY MISHAP.

(CONTINUED FROM PAGE 401.)

AN expression of gratitude and relief brightened the anxious faces of the three boys, but with it, however, was blended a tinge of consternation, for floating on the swirl of the eddy behind them, hopelessly beyond their reach, were the two oars. They had been forced from the hands of the boys by the rebound of the boat from the rock, and were beyond recovery. They looked at each other in silence. The boat was gliding swiftly onward, and, as it looked now, with nothing to stop them in their course. To attempt to swim to shore was out of the question, as the swift and treacherous current would make such a feat hazardous even for expert swimmers.

The chance that their boat might drift near enough the bank to enable them to land was their one hope, and with this they had to content themselves. Meanwhile they were drifting further and further from home. The pleasures of the first part of the ride were no longer elements of consolation. With minds filled with anxiety and partial forebod-

ing they could only brood on their ill-luck and the doubtful chance of their reaching the Grove before the Turners should be ready to start for home. Swiftly onward they glided. The trees which had shaded the banks had long since vanished, so that they knew that they were far beyond the limits of Ripple's Grove. Here and there, far back from the edge of the stream, farm houses were seen, surrounded by their fields of young grain, and the boys made several futile attempts to attract someone's attention by standing up and waving their handkerchiefs. But the people in nearly the entire county were spending the holiday at Ripple's Grove, and they were forced to sit supinely in the boat while it bore them unwillingly further and further from home.

Suddenly as they drifted on Dan pointed ahead. "It seems to me the stream's getting wider," he said. "Yes," exclaimed Lon eagerly, standing up and peering ahead, "and there's a lake or a pond or something we're coming to besides."

"If that's a pond," said Dan, with equal excitement, "we will be all right, for some of us can swim ashore and get some kind of oars to get the boat in to land."

They looked eagerly ahead, their view screened by a bend in the stream in front. A few moments later they had rounded it, and found themselves at the mouth of the stream on which they were drifting. The current bore them steadily out into the centre of the wide stretch of water they had seen before them, and in a moment their new-found hope was changed to disappointment. They had drifted, not into a lake or pond, as they had hoped, but into a wide-flowing river, whose current, swifter even than the stream which flowed into

it, caught their frail bark in its resistless sweep, and bore it forward on its way.

The boys' anxiety now grew to something very like fear. Adrift on this wide, swift-flowing river, where might not their adventure end? Selby who was the youngest, began to whimper a little, and in trying to console him Lon and Dan managed to reassure themselves to some extent, though all realized that for many reasons their situation was serious.

As they drifted further on, the houses were farther apart, and finally left the river's edge, which began to be banked with high cliffs. The boys began to despair. The afternoon sun was declining and night would soon be here to add its terrors to their dismal situation.

Dan and Lon no longer had heart to quiet Selby's grief. Their own tears were so near the surface that it took all the dignity of their respective twelve and thirteen years to keep back the tempestuous flood that threatened to break forth.

Dan took out the watch his father had given him on his last birthday. It was six o'clock. They had been away from the Grove five hours, and by this time the Turners would be getting ready to start home. Home! Would they ever see it again?

Suddenly Lon started to his feet. "Boys!" he cried excitedly, "there are some men up there on that hill; hurry up and help signal." The other two needed no urging. Standing up in the boat they halloed loudly to the distant horsemen, who were visible at the top of a hill rising gradually from the river bank, waving their handkerchiefs, at the same time. There were several of the horsemen, and presently the boys saw them turn and look towards the river, and in

a few moments saw them change their course and ride in their direction. As they approached, the spirit of elation which had filled the boys at the prospect of their near help changed suddenly to a chill of absolute fear. The horsemen who were riding towards them were Indians, and more than that, were armed with ugly-looking guns and knives.

For the first time since the beginning of their adventure, the boys recalled the stories of the threatening attitude of some of the tribes in the territory. Ugly tales had been told of raids upon the white settlers in some localities, and of cruelties practiced upon them by the Indians in their comparative helplessness. Had they themselves drifted into the domain peopled by these troublesome tribes, and courted their own fate by attracting their attention? They were not to be left long in doubt. The Indians, who numbered eight braves, rode to the edge of the river, laughing and talking and gesticulating to the boys in the boat. Presently as the boat drifted even with them in the middle of the stream, one of them called out in broken English, and asked what they wanted. "We want oars," called back Dan, when he could summon up courage to speak. "See? paddles," he explained, showing by his arms the motion of rowing with oars. The Indians, who were riding along the edge of the bank, keeping even with the course of the boat, seemed to understand, and after some talk among themselves, two of them rode up to a clump of trees a short distance from shore, broke two slender limbs and galloped back to the bank. The first spokesman hailed the boys, "If I tro you tree, you come land?" he asked. The boys did not answer. It was in fact a problem to them what was best

to do. They feared to trust themselves, so far from help, in the hands of what might prove to be hostile Indians, and the other alternative was no more pleasing to contemplate than this. While they were still silent in their perplexity, the Indian suddenly tossed the branches one after another in the pathway of the boat. There was in fact no time to be lost, as a steep cliff rising in front stopped the further advance of the red men along shore. All three boys made a lunge for the poles, nearly upsetting the boat in their effort to snatch them. Between them they got the limbs into the boat, and now the problem had to be instantly decided. Was it to land and take risks with the Indians, or float further down and trust to fate to befriend them? The latter was the choice of each, and shaking their heads at the Indians, who were calling and gesticulating to them, they continued to drift down stream. They had reached by this time the great cliff which rose steep and high on the right hand shore, and as their boat slid forward around the bend made by its projection, a shot whizzed past their heads, striking the rocks on the opposite bank with a threatening ping. The next instant the curve hid them from view of the Indians, but several bullets were sent after them. Then in a moment they heard the sound of hoof-beats and guessed that the Indians had ridden around beyond the rise to head them off below the cliff. Puzzled by this thought, the boys tried to force the boat up-stream with their poor paddles, but the rapid descent over a slight fall that occurred just there in the river-bed made this impossible, and the next moment they found themselves swung by the rapid swirl of the current round a second bend, straight against the face of the cliff which overhung

them. Grasping their oars tight in their hands the boys made ready to ease off the blow, and with better luck this time, they succeeded in keeping hold of their oars, though the rebound against the cliff was swift and heavy. The force of it, instead of sending them out into the middle of the stream again, forced the boat back into the curve of the rocky headland they had rounded, and in a moment Dan pointed to the corner of the curve with a glad cry. In the face of the steep wall was an opening, and paddling their boat well into it, they found themselves in a cave that ran a considerable distance back under the cliff. The boys looked at each other with joy and relief depicted in their faces. It meant at least temporary salvation from their foes, who were doubtless watching for them at each end of the space sheltered by the cliffs. As they had no boats with them, it seemed impossible for them to reach the cave, as the swift current would not permit their swimming, even should they attempt it. Whatever might happen, however, the boys felt safer than they had at any time since they had been caught in the Ripple Creek whirlpool, and prepared to wait events with all the courage they could summon. Ten, twenty minutes passed. Then presently down the stream the boys heard the sound of hallooing, which was answered by a voice from the direction whence they had come, and a few moments later they heard overhead the hoof-beats of horses, and knew that the Indians, after vainly waiting for their appearance below, had ridden up over the cliff in an effort to ascertain their whereabouts.

With beating hearts the boys listened to the rumble overhead, hearing now and then the voices of the Indians as they muttered in their surprise and dis-

appointment. As the opposite bank offered no more possible shelter than was seemingly offered by the cliff, it must have been with something akin to awe that the Indians gained proof of the boat's complete disappearance. The boys presently were overjoyed to hear the sound overhead die away, showing that the Indians had doubtless no intention of making a search for them, at least for the present. It was by this time nearly dark, and the boys prepared to explore their place of refuge in the event of staying all night. There was plenty of dry space in the cave beyond where the water reached for them to be dry and comfortable for the night, and dragging the boat up safely out of reach of the stream, they stretched themselves on the floor of the cave, grateful for the rest and change from their long ride on the river. For a long time they lay awake discussing plans for the morning and thinking of the home from which they seemed now hopelessly separated. Grown weary at last, however, they fell asleep, and before they awoke the light of another day was shining brightly through the entrance to their cave.

The first thought of the boys upon awaking was for food. They had had nothing since noon of the previous day, and were by this time vociferously hungry. It was this fact which made them resolute to face whatever dangers might lay without their shelter rather than to remain in dangerous inaction within.

"We might stay here a year and no one find us either to help or harm," said Dan, "and as long as we've got to get out or starve, I move we do it right now. We'll have the same things to dread any time, and we might as well face the worst first as last."

The others agreed with him, and care-

fully launching their boat, the boys embarked and paddled out into the stream. There was no hope, with their poor oars, of paddling up river, so they could only surrender again to the necessity of drifting down current, hoping that some favorable place of landing might present itself, now that they had means for getting ashore.

It was with anxious hearts that they neared the end of the cliff. What if the Indians were watching still for their appearance? They could guess from the hostile display the previous night that they would fare ill at their hands, if captured, and they were helpless to prevent such an event should the Indians be in wait for them.

It was with joy, therefore, that they emerged from the shelter of the cliff and saw the even plains rolling away on each side of the river, with no sign of a living being in sight. "They've given us up for dead, I guess," Lon said with relief.

"It looks as if it's only a question of time that we are anyway," Selby said disconsolately. "We might as well be drowned as starved, and that's what's hapening to me right now."

"Never mind, Sel, you'll last a little while longer, and while there's life there's hope. I shouldn't wonder if we'd strike some farm houses pretty soon, and if we do all we have to do now is to paddle ashore. I guess somebody will help us."

They all brightened a little at the prospect, but it was weary work watching the empty river banks that fled past them mile after mile, with the same dreary stretch of barren land rolling away on each side. It was nearly noon when they came in sight of a poor village of huts and shanties that was located a short distance from the

river, and the first thrill of joy that took possession of them was soon changed to fear lest it might prove to be an Indian village. After an anxious debate, however, it was decided that they should land, as the question of food began to be a serious one, especially as no one could tell how many hours ride might lie between them and some possible safe stopping place.

Landing their boat in the shelter of a clump of willows opposite the few scattered houses, the boys slowly approached the nearest of them, making their way through a wheat field that stretched nearly to the river.

Anxiously they approached a low doorway that opened at the rear of the house. As their knock sounded, footsteps sounded in another room, and the boys held their breath in anxious hope and fear. The next moment they could have wept for joy, for the face that appeared at the door was white, and in a moment they were telling their story to the sympathetic, cheery-faced little woman who ushered them into the house.

It was night of the next day before the boys found themselves safely at George Allen's home. After their dinner at the house of the people who befriended them, the husband had ridden to the nearest telegraph station and sent his welcome news of the boys' whereabouts to the anxious people waiting at home. They had had a weary search for the boys, and were being forced to the conclusion that some fatality had occurred, when the telegram came announcing their safety. George Allen at once took the train that carried him within some distance of the place, and was there met by the wanderers, who were not ashamed of the tears that found vent at the sight of his familiar face

The one thing, fortunately, that stood out distinct from their serious experience was the fact that it is wise to heed the advice of elders, no matter how luring the fun and adventure may seem that tempts a boy to disobedience.

THE GOSPEL IN ANCIENT BRITAIN.

CHAPTER V.

The Part Taken by Bran and by Joseph of Arimathea in the Introduction of the Gospel Into Britain—The First Christian Church in England—Avalon—Glastonbury.

WE will now return to Bran. The part he took in the introduction of the gospel into Britain is thus examined by Mr. Yoewell:

"According to the Triads, and more especially the Silurian* copies of Achaug Saint, or the Genealogy of the Saints, it is said that Bran ab Llyr, and his son Caradog, or Caractacus, were betrayed by the Romans through the treachery of Aregwedd Foeddog, generally understood to be Cartismundua. He was detained at Rome as a hostage for his son seven years, and by this means obtained an opportunity of embracing the Christian faith. Upon his return he brought with him three, or according to others, four teachers of the names of Ilid, Cyndaf, Awystli† Hen, and Mawan; and through their instrumentality the gospel was first preached in this country. According to a manuscript preserved in the Harleian Collection at the British Museum, Bran

*The Silures, of whom Caradoc was the chief, inhabited the country known to us as the counties of Hereford, Monmouth, Radnor, Brecon and Glamorgan.

† Arwystli is thought by some to be the Aristobulus mentioned by Paul, Rom. xvi: 10.

also shared the captivity of his family, and was conveyed with them to Rome, where he was detained with them as a hostage for the peaceable conduct of the valiant Caractacus, who is said to have been permitted with his wife and daughter to return immediately to Britain, and on that account was called Bendigaid, or 'the Blessed.' He died about the year 80. Such is the collective statement of the Welsh authorities, and it is so far plausible, that Bishop Stillinfleet, without being aware of this testimony, conjectured that a similar circumstance was likely to have taken place. If the account were correct, the return of Bran must have happened in A. D. 58, allowing seven years to elapse from the capture of Caractacus, which occurred A. D. 51. This tradition has not obtained implicit credit even among the Welsh, although Dr. Southey prefers it to the other narratives."

Tacitus does not mention Bran as one of the family who were present when Caradoc was brought as a prisoner before Claudius, and for this reason doubt has been thrown on the statement that he was in Rome. Possibly he was not present on that particular occasion, but that proves nothing beyond the fact stated. Then, again, I have long since learned to be very careful in forming conclusions from what an historian *does not say*. When one authority asserts positively that a certain event happened, and there is no direct evidence to the contrary or inconsistency in the statement, then the silence of another authority counts for little in the argument.

Mr. Morgan, whose History has already been quoted, presents details which I have not been able to find in any other history within my reach. He states:

"Rufus Pudens was converted to Christianity probably by his wife, herself a convert of the Arimathean mission, certainly before the first arrival of St. Paul at Rome—for in his epistle to the Romans written prior to such arrival, Rufus is mentioned as already 'chosen of the Lord.' In A. D. 56, St. Paul came to Rome. In A. D. 57, Bran, Caradoc, and the other members of the royal family of Siluria were converted and baptized by him. From this date the 'Titulus' became the home of St. Paul and of the other apostles whenever they visited Rome. The children of Claudia, were brought up literally upon their knees. *Hermas, called 'Pastor,' from a work of his so entitled, was ordained the first Minister to the Christians assembling for praise and prayer in his house. In A. D. 59, Aristobulus, brother of St. Barnabas, and father-in-law of St. Peter, was ordained by St. Paul first Bishop of the Britons, and left Rome with Bran, Caradoc, and the royal family for Siluria. Two other missionaries, Iltyd† and Cyndav, 'men of Israel,' as they were termed in the Kymric genealogies of the primitive saints, accompanied him. Bran himself is on account of this the second phase in the introduction of Christianity into Britain, known as one of the king benefactors of the island, and the epithet Bendigedig (Benedictus, Blessed),

*Hermas—The name of a Christian resident at Rome to whom St. Paul sends greeting in his Epistle to the Romans (xvi. 14), Irenaeus, Tertullian, and Origen agree in attributing to him the work called the Shepherd: which is supposed to have been written when Clement I. was bishop of Rome; while others affirm it to have been the work of a namesake in the following age.

† By others Ilid is said to have been an Israelite, by which I presume is meant a member of the Church, who was formerly a Jew.

generally attached to his name. The following year St. Paul himself visited his royal converts in Britain, and returned after a stay of some months with Claudia, Pudens, and Linus, to the continent. In A. D. 67, after his second imprisonment at Rome, and on the evening preceding his execution, he wrote from the house of Claudius his farewell epistle to Timothy of Crete. The only salutations in it were those of the family of the great British patriot—Pudens, Linus, Eubulus, and Claudia, who were thus, by the unsearchable ways of the Almighty exalted, through the fiery ordeal of national disasters and family humiliations, to administer to the departing hours of the Apostle and founder in Christ of the Gentile Church."

I fail to discover Mr. Morgan's reason for believing that Pudens was converted by his wife, or why he should think, if she was the daughter of Caradoc, as he affirms, that she was converted before her parents and the rest of her family. If she was Caradoc's daughter then she was but a child when she was brought to Rome, her marriage did not take place until a number of years later. The mention of her husband's name by Paul before he (Paul) was carried to Rome the first time, proves that Rufus was a member of the church, but it proves nothing so far as she is concerned.

It will be noticed Mr. Morgan suggests that Claudia was a convert of the Arimathean Mission, by which he intends us to understand the mission to Britain under the presidency of Joseph of Arimathea.* His account of that mission is as follows:

* Joseph of Arimathea.—A rich and pious Israelite, is denominated by Mark (xv. 43) an honorable counsellor, by which we are probably to understand that he was a member of the Great

"The Pauline persecution, by dispersing the Judean Christians, caused a second great propagation. Amongst others who were thus driven to foreign lands was Joseph of Arimathea. He, with Mary Magdalene, Lazarus, against whom the Jews cherished an unextinguishable hatred, Mary, and Martha, the sisters of Lazarus, with their hand-maiden Mersilla, were carried out to sea and consigned, in a vessel without oars and sails, to the mercy of the elements. After dreadful sufferings they were cast ashore near Massilia (Marseilles) in the south of France. From this city Joseph found means to communicate with his friends and family in Palestine. Forty of them, eleven being his own relatives, joined him, Philip the Apostle coming with them. After preaching the gospel twelve months in Gaul, Joseph and his fratern-

Council or Sanhedrim. He is further characterized as "a good man and a just" (Luke xxiii. 50), one of those who, bearing in their hearts the words of their old prophets, were waiting for the kingdom of God (Mark xv. 43; Luke ii. 25, 38; xxiii. 51). We are expressly told that he did not "consent to the council and deed" of his colleagues in conspiring to bring about the death of Jesus; but he seems to have lacked the courage to protest against their judgment. At all events we know that he shrank, through fear of his countrymen, from professing himself openly a disciple of our Lord. The crucifixion seems to have wrought in him the same clear conviction that it wrought in the Centurion who stood by the cross; for on the very evening of that dreadful day, when the triumph of the chief priests and rulers seemed complete, Joseph "went in boldly unto Pilate and craved the body of Jesus." Pilate consented. Joseph and Nicodemus then, having enfolded the sacred body in the linen shroud which Joseph had brought, consigned it to a tomb hewn in a rock, a tomb where no human corpse had ever yet been laid. The tomb was in a garden belonging to Joseph, and close to the place of crucifixion. There is a tradition that he was one of the seventy disciples.

ity were invited by some eminent British Druids, who had been amongst his hearers, to Britain. They were well received by Arviragus and placed under the protection of one of the three great Druidic Corau (Circles) of the Kingdom, in Yns Avallon. Here they laid the foundation of the first Christian Church on record, sixty feet in length and twenty-six in breadth, building it in the Gallic fashion of timber pillars, connected by double tissues of strong

chrystal vessel in which St. John and himself received the blood and water which at the piercing of the Centurion Longinus' spear had flowed on the cross from the heart of our Blessed Savior, was called Ynys Wydrin (the chrystal isle), translated by the Saxons in after times to Glas-ton and Glastonbury."*

* * * * *

"The gentle, unobtrusive character of the 'high born Decurio,' as Joseph is termed in the British records, was ad-



MOSES AND THE PROPHETS. APOSTLES. BRAN AND HIS DISCIPLES.
FIRST INTRODUCTION OF CHRISTIANITY INTO BRITAIN, FROM A VERY ANCIENT ENGRAVING.

wicker work. This church became the nucleus of a succession of magnificent edifices erected over its un aspiring roof. It passed for some generations by no other name than 'the home of God—the house of God—the secret of God. Subsequently it was known as the mother of churches, the glory of Britain—the resting place of the Apostles.' The island on which it was built, either from the clearness of the springs in which it abounded or because Joseph was said to have brought with him the

mirably adapted by conciliating the esteem of Arviragus and the war-like population of the Western dominions, to prepare the way for the future extension of Christianity in the island. Amongst his converts were Gladys, the sister of Arviragus and Guiderius, subsequently under her Roman designation of Pomponia Graecina married to Aulus Plautius the Roman commander, and

* Glastonbury—A town in the county of Somerset, England, twenty-one miles south of Bristol.

Eigira, sister of Caractacus and wife of Salog, Lord of Caer Salog (Salisbury) the first female saint in Britain. Amongst the missionaries of the gospel educated and sent forth by Joseph of Avallon, were St. Beatus (Gwynfyd) and St. Mansuetus (Mwynu). Beatus was born of noble parentage in Britain and passed over to the continent and founded the Helvetian (Switzerland) church. He began his mission by disposing of all his property for the redemption of the Helvetian prisoners of war. He fixed his habitation at Underseven, near the lake of Thun, where his church and cell remain objects of profound veneration. He died A. D. 96.

"Mansuetus, born in Ireland, converted in Britain, preached the gospel with St. Clement in Gaul. He founded the church of Lorraine. From this province he extended his evangelical labors to Illyria, and finally suffered martyrdom at Toul, A. D. 110. Thus before an acre of British soil was incorporated with the empire of pagan Rome, Britain had not only received the gospel, but had been the blessed instrument of its propagation to nations on the continent."

If we accept the above as trustworthy history, it is apparent that the British Saints were as prominent in spreading the gospel in former days as they have been in this latter dispensation.

Mr. Morgan further affirms, "In A. D. 90, died Joseph of Arimathea in his peaceful sanctuary of the house of God in Avallon. Tradition commemorated with holy affection the simple epitaph inscribed upon his tomb—'I came to the Britons after I had buried Jesus Christ; I taught them and rested!'"

This may be all true; we are not in a position to dispute it. Mr. Morgan for-

tifies his statements by a formidable list of authorities ancient and modern—British, Saxon, Roman, etc. However judging the past by the present it appears to our mind more probable that Bran was converted in Rome, that, as claimed, he and his family became intimately acquainted with Paul, whose interest was thus aroused in the conversion of the Britons. That Paul, being a prisoner, and consequently unable to visit Britain at that time, appointed Bran and his associates, as natives of that country, to go and open the mission. Success attending their efforts and still being detained at Rome, Paul requested Joseph of Arimathea, who had known the Savior, and other experienced brethren to go over and strengthen the infant church, and that finally, when at liberty, he himself followed.

The question is, will what is positively known of Paul's life admit of such an arrangement? This shall be considered later. Just now we will present the statements of some other writers who affirm that the first Christian Church in Britain was built at Glastonbury.

The author of "Lives of the Queens of England before the Norman Conquest" writes:

"While Vespasian yet tarried at the court of Arviragus* and Gwenissa, an event happened which William of Malmesbury records as a remarkable piece of ecclesiastical antiquity. He states that when St. Philip the Apostle, after the death of our blessed Lord, was in Gaul, promulgating the doctrines of Christianity, he received information that all those horrid superstitions which

* It is said that Arviragus succeeded Caradoc in the Pendragonate.



he had observed in the inhabitants of that country, and had vainly endeavored, with the utmost labor and difficulty, to overcome, originated from a little island at no great distance from the continent, named Britain. Thither he immediately resolved to extend the influence of his precepts, and dispatched twelve of his companions and followers, appointing Joseph of Arimathea, who not long before, had taken his Savior from the cross, to superintend the sacred embassy. On their arrival, Vespasian interested himself very warmly in their behalf with both the king and queen, to whom he related a miracle concerning St. Joseph:—

Vespasian praised the kyng,
And quene also, to be to hym good lorde
And good ladye, which they graunted in all
thing. * * * *

All this he told the kyng and eke the quene,
And prayde them his supporters to bene. *

"The royal protection was granted to the strangers, at the request of the Roman general, and they were hospitably entertained by Arviragus,† who, to compensate them for their hard and toilsome journey, bestowed on them, for a place of habitation, a small island, which then lay waste and untilled, surrounded by bogs and morasses. To each of the twelve followers of St. Joseph, he appointed there a certain portion of land called a hide, sufficient for one family to live upon, and composing altogether a territory to this day, denominated 'The Twelve Hides of Glaston.'"‡

"Who built the First Church in England, and on what spot of English ground did it stand?

* Harding.

† Nennius affirms that Arviragus was converted by Joseph and received the baptismal rite.

‡ "Collenson's Somersetshire."

"With a happy consistency of situation, the Metropolitan Cathedral stands on the site of that venerable structure, British or Roman, which Augustine found when he came in 597 to re-establish Christianity amongst the Anglo-Saxons. But neither Canterbury, nor any one of the other places where very early Christian churches certainly were erected in this island, can rival Glastonbury as a claimant for the 'First Church.' There exists, indeed, no authoritative record to establish beyond all doubt or question, as a sure and veritable fact that amidst the pleasant Somerset hills the First Church in England, or, as many have believed and affirmed, of Christendom, was built on that memorable spot where still linger the beautiful ruins of Glastonbury Abbey. Tradition, however, with extraordinary emphasis, supports the claims of Glastonbury; and many of our early histories concur in confirming its testimony. Now, where the voice of Tradition has been clear, strong, unvarying, and long-continued—where its truth is at least probable and it is opposed by no weighty evidence—where also it can appeal to early and general acceptance—it is but reasonable to believe that it contains the outlines, if not the substance, of a true chronicle. Such as this is the tradition which places the First English Church at Glastonbury. Joseph of Arimathea is said to have reached the shores of Britain in the year of the Christian era 61, when he established himself with his eleven companions at Glastonbury. There they built the First Church. The length of it was 60 feet, the breadth 26, and its walls were made of twigs and branches 'wended and twisted together after the ancient custom.' This was believed, from a very early period, throughout

Britain. Southey considers the tradition to be worthy of credit, from the circumstance that it never was contradicted in those ages when other churches would have derived very great advantages from being able to have advanced similar pretensions on their own behalf. It is certain that the churchmen of England who were present at the Councils of Pisa,* Constance,† and Basle,‡ brought this tradition forward as proof that no continental ecclesiastics had a right to rank before themselves in precedence. And at the present time in his 'Architectural History of Glastonbury Abbey,' very recently published, Professor Willis, the most cautious of inquirers, after narrating the early traditions of that Church, remarks:—"One fact can be certainly derived from them, namely, that there existed on the spot which is the scene of the tale, a structure of

twisted rods or hurdles, which was believed to have been built as a Christian oratory, and reported to be the earliest church erected in Britain; also, that it especially bore the name of 'Vetusta Ecclesia,' the 'Old Church,' and was dedicated to the Virgin Mary. To show the veneration in which the structure itself was held, the chronicler records that, 'according to the traditions of the fathers, St. Paulinus,* Archbishop of York (A. D. 630), clothed the Old Church, which before was made of intertwined rods, with boards, and covered it with lead from top to bottom.'"

"The Church that Paulinus built, and the 'Old Church' that he protected, alike have passed away. Of the magnificent Abbey, in part Norman, and partly of the early Gothic of England, a few shattered fragments are the only existing remains. Amidst these eloquent ruins, covered over and sheltered by a low rounded arch of massive masonry, lavishly enriched with the zig-zag work that the architects of the north so dearly loved, the 'Well of St. Joseph of Arimathea,' may still be seen. And, close by, the remains of the good and pious saint himself, the First of English Church-builders, are believed to rest."†

We will next give the arguments for and against the mission of Joseph of Arimathea to Britain, as presented by Mr. Yoewell in his History:

"Joseph of Arimathea.—Norman authorities have assigned to Joseph the credit of being an apostle to Britain, and they are supported by the approving

*Pisa, Council of.—An ecclesiastical council held at Pisa in 1409 for the purpose of healing the papal schism. It deposed the rival popes Gregory XII and Benedict XIII. Alexander V. was elected by the cardinals.

†Constance, Council of.—An important council of the Roman Catholic Church, held 1414-18. Its objects were the healing of the papal schism, the suppression of the Bohemian heresy, and the reformation of the church. It condemned to death Huss in 1415, and Jerome of Prague in 1416, and elected Martin V. as pope in 1417.

‡Basle (Basel), Council of.—A Council held at Basel, July 23, 1431, to May 7th, 1449; the last of the three great reforming councils of the 15th century. It was called by Pope Martin V., and by his successor, Eugenius IV.; had as its main object the union of the Greek and Latin churches, the reconciliation of the Bohemians, and the reformation of the church; deposed (June 25, 1439) Eugenius IV., who refused to acknowledge its authority; and elected (October 30, 1439) Amadeus, Duke of Savoy, pope, who took the name of Felix V. (resigned 1449). The ultramontanes reject this council altogether, while the Gallican Church acknowledges the first twenty-five of its forty-five sessions.

*Paulinus.—Died 644. A missionary to England, sent thither by Pope Gregory the Great in 601. He was instrumental in introducing Roman Catholicism into Northumbria, and was made bishop of York in 625, and of Rochester in 633.

†"The First Church in England," by Rev. Charles Bontell.

opinion of Cardinal Bona and Geoffrey† of Monmouth. His pretensions have been defended by Theophilus Evans in his *Drych y Prif Oesoedd*, and the learned Charles Edwards in his *Hanes y Ffydd*. Bale† quotes an early British historian of the name of Melkinus Avalonius for this tradition; but confesses

* GEOFFREY OF MONMOUTH.—Born, probably at Monmouth, about 1100; died at Landaff in 1152 or 1154. An English chronicler. He may have been a monk at the Benedictine monastery at Monmouth. He was in Oxford in 1129, where he met Archdeacon Walter (not Walter Map), from whom he professed to have obtained the foundation of his "*Historia Regum Britanniae*." In 1152 he was consecrated bishop of St. Asaph, having been ordained priest in the same year. It does not appear that he visited his see. The "*Historia Regum Britanniae*" was issued in some form in Latin from the British or Cymric MS. by 1139; the final edition as we now possess it, was finished in 1147. The first critical printed edition is "*Galfredi Monemutensis Historia Britonum, nunc primum in Anglia novem codd MSS. collatis*, ed. J. A. Giles" (1884). The publication of this book marks an epoch in the literary history of Europe; in less than fifty years the Arthurian and Round Table romances based upon it were naturalized in Germany and Italy, as well as in France and England. It is thought that Geoffrey compiled it from the Latin Nennius and a book of Breton legends now perished. It was abridged by Alfred of Beverley; and Geoffrey Gaimar and Wace translated it into Anglo-Norman about the middle of the 12th century. Layamon and Robert of Gloucester translated Wace into semi-Saxon or transition English, and later chroniclers used it as sober history. Shakespere knew the legends through Holinshed. Geoffrey also wrote a Latin translation of the prophecies of Merlin. A life of Merlin has also been ascribed to him, perhaps incorrectly.

† BALE JOHN.—Born at Cove, near Dunwich, in Suffolk, November 21, 1495; died at Canterbury, 1563. An English Protestant (originally Catholic) prelate, bishop of Ossory (1552). He was the author of moralities (religious plays), and the compiler of a chronological catalogue of British writers, "*Illustrium Majoris Britanniae Scriptorum Summarium*" (1548). He was nicknamed "Billious Bale" on account of his bad temper.

that he is 'a very fabulous writer.*' Leland tells us, that Bale met with the fragment of Melkinus in the library of Glastonbury;† from which he concluded that Melkinus had written something of the history of Britain, and particularly something concerning the antiquity of Glastonbury, and Joseph of Arimathea. But this story, says Leland, 'he sets on foot without any certain author' which makes this learned antiquary dissent from him. And elsewhere,‡ when speaking of the Glastonbury traditions he observes 'that twelve men are said to have come thither under the conduct of one Joseph; but not Joseph of Arimathea.' Bishop Stillingfleet in his *Origines Britannicæ* (Ch. I.) has ably examined all the circumstances connected with this tradition, and has satisfactorily proved the improbability of the mission of Joseph of Arimathea to this country. No mention is made of it by Gildas, Bede, Asserius, Marionus Scotus, or any of the earliest writers; although Baronius declares, on the authority of an ancient MS. in the Vatican, that Lazarus, Mary Magdalen, and Martha accompanied him.§ *Car. a Sancto Paulo*, in his *Sacred Geography, Great Britain*, treats the story of Joseph of Arimathea as a complete fable."||—*Geo. Reynolds*.

* Bal. de Script. Brit. lib. i. 57.

† Leland de Script. in Melkino.

‡ Leland in *Eluano*.

§ Baronius, *Annals*, A. D. 35, sec. 5.

|| Ussher, in his work *De Primordiis Ecclesiarum Britannicarum*, treating of Joseph and his supposed arrival in Britain, says, that in the reign of Edward III. one John Bloeme, of London, pretended he had a revelation from heaven, ordering him to make search for the body of the noble Decurion, for which he obtained the king's license, a copy of which the primate has given in his work. A translation of this curious document will be found in the *Gentleman's Mag.* Vol. xlv. p. 409. See also Fuller's *Church Hist.* cent. i. book I., sec. 14.

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Juvenile Instructor

GEORGE O. CANNON, EDITOR.

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EDITORIAL THOUGHTS.**THE WOMAN'S BIBLE.**

RECENTLY the second part to "The Woman's Bible" was issued by its editors, chief among whom is Elizabeth Cady Stanton. The work is a series of comments and criticisms of various parts of the Bible that relate to women; and the attempt is made to show that both the Old and New Testaments tend to degrade woman's position.

It cannot be denied that many of the acts and occurrences recorded in the Bible could not be repeated today. Every people has its standards; the Jews could no more have lived according to ours than we could according to theirs. Much of the Bible, too, is narrative matter, detailing the lives of men and women, and since human beings were never perfect we find their mistakes as well as their virtues recorded. But this does not detract from the inspiration and truth of the writings or from the genuineness and effectiveness of the Gospel therein set forth.

It would have been too much according to Satan's plan for the Lord to have compelled men to do right in all cases because they possessed the Gospel. We can look only for a better condition in the people generally and higher examples of individual lives; we cannot expect perfection. There can be no question that the Gospel gave to the Jews a higher morality and better standards than those of the contemporary heathen peoples. Human sacrifice

was extensively practiced among the heathens while it was almost unknown among the Jews. Woman was treated like one of the lower animals and her purpose in life was little more than to satisfy the lusts of man among almost every ancient people. Even the Greeks and Romans, who were in some respects much more intellectual than the Jews, considered woman, except in rare cases, only as a necessary part of the domestic establishment, and the almost indescribable immorality of Julius Cæsar and Cæsar Augustus, who form the highest type of Romans, shows the conception the people had of the value of woman's virtue. The condition of woman was incomparably higher among the Jews. There was a chance for leadership when she showed herself worthy of it as is shown in the case of Miriam, the sister of Moses, and Deborah, the prophetess and judge of Israel. Woman's virtue was carefully protected and the morality of the Jews might well be taken as an example by the world at the present time.

The editors of "The Woman's Bible" seem to imply that the religion of Israel was responsible for individual acts whether good or bad and they violate the principle of historical investigation by judging conditions, not by standards that necessarily existed then but by those of today.

A MEANS OF SECURING DATA.

The Latter-day Saints have always believed that this people will some day lead the world in workmanship and wisdom, that Zion will be the place wherein all nations will come to obtain knowledge and learn the principles of government. This belief has tended to make them progressive and to give them high ideals. They should be careful that it

does not make them undervalue the good that they find outside.

Before that time can come much must be learned, and though the Lord is guiding this people and will continue to do so, yet He will do no more than furnish the opportunities; the people must embrace and use them. They must be enterprising and skilful and thoughtful in their work, they must seek for true knowledge and intelligence everywhere, and they must learn to apply their knowledge.

Every year hundreds of missionaries leave Utah for different parts of the earth. They are mostly young men, in whom the interest in gaining knowledge is strongest. Their duty is to disseminate truth, and the more intelligent and earnest seekers after truth they themselves are, the better of course they can perform their duty. For this reason young men should prepare themselves to go. Whether they have a chance to receive a school education or not they should learn their own language thoroughly and should study the history of this nation, and if they are going to other countries they should seek to get an insight into the character of the people by a careful study of it. When a missionary goes with such preparation, and of course more necessary than all, strong faith in the Lord, thorough understanding of the Gospel, and fervent love for humanity, he can accomplish a wonderful work.

During the years of missionary life, the Elder has an almost unparalleled opportunity to study the people. Unlike ordinary travelers he must immediately begin to learn the language, and he must learn it thoroughly. He moves among the people and establishes a personal acquaintance with them. He learns to know them as individuals by number-

less conversations, collectively by speaking to them when gathered in audiences, as cities and governments through their treatment of him. He generally moves about from one place to another and can thus obtain an acquaintance with the people as a whole. This great opportunity for gathering knowledge should make of the Latter-day Saints a body of students, for almost every part of the earth is visited and the Elders returning are replaced by more who in their turn come home and are able to teach what they have learned.

One of the most interesting and advantageous subjects for study and one most easily pursued is language. It is an established fact that a people's speech bears a close relation to that people's mind and one of the best means of studying the people and their psychology is through their speech. The people of small intellectual powers and of unstable mind and character has a language that is simple in structure and indefinite in sound, while a strong, sturdy people of thoroughly developed mind has a more complex language and one full of strong impressive sounds. The relation can be seen in words and the thought they express, and in construction and the order of the thought; and if a person knows no more than one tongue besides his own he can work out these relations and gain much useful knowledge.

There ought to be some kind of communication maintained between returned missionaries in order that this and other subjects might be considered. It would prevent the Elders from forgetting the language they have spent so much labor in acquiring, and it would keep up their interest in what they have learned concerning the people they have labored among. More important still, it would furnish data that at present cannot be

obtained from books, and it would encourage studious habits and cultivate the ability to apply the knowledge gained and realize its importance.

POOR EYES AND TOBACCO.

FROM one more standpoint the use of tobacco has been shown to be objectionable. Dr. Francis Dowling, after extensive investigation, has found that even moderate use of tobacco tends to weaken the eyes and to produce color-blindness, and that these effects, coming as they do slowly, are often not noticed until the injury is complete or the habit so ingrained upon the victim that it cannot be thrown off. It is argued that the same destructive results are present in other nerves and organs of the body, since the smoke and poison come in contact with these in some cases to a greater extent than with the eye.

That tobacco does weaken the whole system and destroy health was shown in the recruiting for volunteers recently, especially in the East. A surprising number of young men were rejected as being physically incapable of serving their country, and the cause was in most cases shown to be the cigarette habit.

The uncleanness of the tobacco habit is apparent, and many cities, Salt Lake included, have passed laws forbidding spitting and the throwing of stumps of cigars and cigarettes upon the sidewalks and on the floors of public buildings. But besides this and the unhealthfulness of its use, the Latter-day Saints have another reason for condemning the chewing and smoking of tobacco. It is the command of the Lord that they shall use it only as a medicine. Of course the reason of giving the command is very plain, tobacco is hurtful and not intended for the use of man in chewing and smoking.

DESERET SUNDAY SCHOOL CONFERENCE.

(CONTINUED FROM PAGE 435.)

Elder Seymour B. Young said: I am reminded of a circumstance that I wish to relate. A large court-room was filled with judge, jury and spectators. An interesting trial was on, a woman being accused of unchristian-like conduct by a drunken husband. In the accusation it was said that she was not a proper person to rear her children. When the accusation was read by the clerk, the judge turned to the accused and said to her, "Madam, what have you to say to the charges?" She said in reply, "May it please your honor, I have taught my children to the best of my ability to be honest, God-fearing and sober, good children." There was one of her little girls, four years of age, sitting upon one of the high stools in the court-room at the mother's side. The judge said, "Madam, I will prove you," and so said to the little girl what is your name?" She said, "My name is Mary." "Mary," said the judge, "can you pray?" Without any answer, the little child climbed from the high stool, knelt down upon the floor of the dirty court-room and lifted her little eyes to heaven, and clasping her hands repeated, without one stop or break, the Lord's Prayer. When she had closed the prayer and said amen, every heart in that room was melted and every eye filled with tears. "Gentlemen of the jury," said the judge, "I instruct you to give your verdict in favor of this woman, for a mother who can so teach her children in the way of true Christianity is indeed a proper person to rear those children, and they should be left in her charge."

I relate this, my brethren and sisters, to impress upon your minds the wonderful power for good that can be made

and impressed forever upon the hearts of our little children in these wonderful Sunday Schools of the Latter-day Saints, where they are being taught and made acquainted with these noble principles, not only of the Lord's prayer, but of living its precepts and the wonderful example that is contained within its tones and utterances.

Elder George Reynolds said: As treasurer of the Sunday School Union Board I wish to report that I have received from the various Stakes on Nickel Fund account for 1897, \$2,860.

This is in excess of the collections of previous years. But I will say that during the same period the Union has distributed in literature—charts, leaflets, and books, to the different Stakes and to the various missions of the Church more than this amount by several hundred dollars. And I would ask if the Stake treasurers have any means on hand that they will kindly send it to me as soon as possible so that I may close this account on my books.

I will now read the suggested dates—Saturdays and Sundays—on which the forthcoming annual Stake Sunday School Conferences will be held:

April 30th and May 1st, Sanpete (Manti); May 7th and 8th, St. George; 14th and 15th, Parowan; 21st and 22nd, Millard; 28th and 29th, Juab; June 11th and 12th, Utah; 18th and 19th, Wasatch; 25th and 26th, Malad; July 22nd and 23rd, Wayne; 9th and 10th, Sevier (Bear Lake); 16th and 17th, Morgan (Star Valley); 23rd and 24th, Bingham; 30th and 31st, Bannock; August 6th and 7th, Alberta 13th and 14th, Boxelder (Cassia); 20th and 21st, Cache (San Juan); 27th and 28th, Tooele; September 10th and 11th, Summit—(Beaver (Adamsville); 17th and 18th, Oneida—

Kanab; 24th and 25th, Weber (Panguitch).

Should a Stake Superintendency wish to change its dates, they may submit their wishes to the General Board and if possible they will be complied with.

We have just received from the publishers No. 4 of our Bible Charts. It is a very admirable collection, treating on incidents connected with the life of our Savior and His Apostles. These charts are now on sale at the office of the Sunday School Union in the Templeton building.

I wish now to draw the attention of those superintendents and teachers who use the leaflets that this month a change is made from the Bible to the Book of Mormon: For many months past our leaflets have been devoted to Bible subjects, and having considered the Ten Commandments it was thought a good place to turn from the Bible for a time and resume Book of Mormon history, which has been taken up at the point where the last leaflet on that subject closed. Studies from the Book of Mormon will probably be continued during the whole of the present year.

On the back of miniature card No. 12, accompanying No. 22 Book of Mormon Chart is what appears to be an error in the lesson statement and in the questions and answers. The picture on the card represents the baptism of King Limhi by the Prophet Alma. In this lesson it is stated that Alma and his people reached the land of Zarahemla from the land of Lehi-Nephi before Limhi and his people did. Though no exact statement is made in the Book of Mormon in regard to this, yet the presumption, from the historical narrative, is very strong that Limhi and his people reached there before Alma and his people. Therefore those who

are teaching from this chart, when they reach this point, will please draw attention to this apparent error.

A quartette was sung by Brother Thomas Ashworth and associates.

General Superintendent George Q. Cannon said: I will tell you heaven is not far off; it seems as though it had come down here close to us. There is the feeling as though there were heavenly beings here, and a very sweet spirit. I am sure you all feel it.

I wish, before making any further remarks, to propose that President Joseph F. Smith be a member of the Deseret Sunday School Union Board. The business of choosing members of this board I have done but little about; but it struck me this evening that President Smith's name should be among the members of this board. All who are in favor of this will manifest it by raising the right hand. (Vote unanimous.) I am sure he will accept of it.

I see I am put down for some remarks. I want to speak in the first place upon the "Nickel fund." For many years I was opposed, very strenuously opposed, to take up subscriptions from the Sunday Schools. I felt we should manage our affairs without imposing the least burden upon the children or parents; that there should be nothing in the shape of assessments, if you call it such, collected from the Sunday Schools. As the General Superintendent, I, for one, did not want anything of this kind that would be the least unpleasant, and for a great many years this has been carried out. My views upon this point prevailed; though there were many times it seemed as though something of this kind should be done, because of the necessities of the Union. But we were able to get along and keep out of debt. We

managed our affairs so that there was no debt, and we have since managed them so that there is no debt. But it was thought necessary, eventually, to establish what is called the "Nickel fund," a contribution of five cents for each child, once a year; and as we have been told tonight by our treasurer, that more than the value of these contributions have been returned to the schools, the purpose being not to burden the people, not to burden the children, not to burden their parents, and not to have anything of this kind associated with the Sunday School movement. But I have learned of late that there is a disposition in some of the Stakes to take up local subscriptions for the "Nickel fund," that is for purposes connected with the local organizations. Now I wish to express myself on this point before this conference or gathering of Sunday School workers. I want to say that I am not in favor of anything of this kind. Let us conduct this movement without resorting to taxation of this character, and bringing ourselves into disrepute. I feel that this is very important, and feel impressed upon this, for I heard lately of several collections of this kind being taken up in the various Stakes or wards. Let us get along with good management without doing this. Do not burden the people, and do not bring our annual nickel fund into disrepute. I trust that our superintendents and those in charge of our Sunday Schools will avoid everything of this kind. Do it in some other way. It can be done with good management. Do not make our Sunday Schools collecting agencies. We have now for twenty-six years had this organization and it has not been burdensome, it has not been oppressive, or become odious through taxation, and let us avoid it.

Another point that I have felt very much impressed upon of late, it is in relation to the character of our literature. There is a disposition to introduce different kinds of studies in the Sunday Schools. I have written some on this point in the JUVENILE INSTRUCTOR. There are 168 hours in our week. Out of those 168 hours we devote one hour and a half to the instruction of our children. We have about one hour and a half out of the 168. Now shall we introduce other studies in the schools to occupy the attention and engage the minds of our children? I think it wrong; and I wish to say this to those assembled, it is wrong. Let us devote the one and a half hours that the school occupies to the study of the word of God, where the children are old enough to read and understand it. And our theological classes, instead of having different works in the classes, let us confine the study to the scriptures—the word of God. The object of our Sunday Schools is to make Latter-day Saints of our children, that was the object in view when the Sunday schools were organized. Let us use this time for this purpose and for no other. If our children, young men or others, wish to study other works, let them take the time outside of the Sunday Schools. They have plenty of time. One hundred and sixty-six and a half hours are left to them to sleep and perform their various labors and to study. That gives them ample opportunity to acquire a knowledge of that which they may desire to obtain in connection with their Sunday School studies. I think you will all see the propriety of this. Let us give our children a thorough knowledge of our Scriptures, of the word of God, the Bible, that is, the Old and New Testaments, the Book of Mormon, the Pearl of Great

Price; the Book of Doctrine and Covenants is too advanced for our young children, but the older ones can read it. I desire to impress upon you the necessity of making our children thoroughly familiar with the contents and teachings of these books. I know the children would be more benefited by them, by reading and paying attention to them, than anything that we can do or say for them in the shape of lessons or giving them other subjects or books to read. I trust that all will see the propriety of this.

I have been led in visiting the conferences and in talking to the Sunday School children, to dwell upon the importance of the Word of Wisdom. I have also written upon the same subject. I know it is thought by some to be a thread-bare subject; but I have felt impressed to talk to the children and to cease talking to the parents in the Church upon that subject.

They have had instruction enough. I have felt to leave this with themselves. But I have desired, and have so expressed myself, that our children should be brought up to be a new generation, so to speak, that there will not be a tea drinker, a coffee drinker, a tobacco user, a liquor or beer drinker in the whole generation; that we may have a generation that can say "I never tasted tea and coffee, I never tasted tobacco, I never use any of these intoxicants;" that a whole generation shall grow up in that way. It can be done through the agencies of the Sunday Schools; for every child can be so taught. But if parents use these articles, the children can say, "Well, my parents grew up under different circumstances from those that surround me; but I am not going to taste these articles; I am not going to acquire the least desire for them, and

know anything about their influence upon my body."

I have taken the liberty of urging this course upon the children, and have said if you will do this you will have satisfaction during your life, and we will raise up a generation of this kind, very different to the generation to whom the Word of Wisdom has been preached now for over sixty years. So much on that point.

I do not want to trespass upon your time; we have had so many meetings. But there is one point I would like to mention, and that is that the Mutual Improvement Associations should endeavor, we wish to say that to the brethren in charge, as much as possible, to refrain from taking the superintendents of the Sunday Schools as missionaries, or to act in other capacities.

My brethren and sisters, let us glorify God with all our hearts for what He is doing for our children. I feel as though we were going to raise a mighty generation. Every heart should be encouraged for that which God has done and is doing for us. The future before us is of the grandest description. If we will open our eyes to see and look with the eye of faith, we will see how rapidly God is fulfilling His promises, and how glorious is the prospect of the fulfillment, the future fulfillment of those that are yet unfulfilled. God bless you all, in the name of Jesus. Amen.

First Assistant Superintendent George Goddard said: I thank Thee, my Heavenly Father, for what my eyes have seen and what my hands have received from Thy servants and Thine hand-maidens. I ask Thee to accept my thanks and gratitude, in the name of Jesus Christ. Amen.

President Joseph F. Smith said: I feel also very grateful for the recogni-

tion that has been given me this evening by President Cannon and this body of teachers of Sunday Schools, and I hope to be able to labor in connection with my brethren in the Sunday School cause, as I have always done, and more faithfully if possible, in the future, and as opportunity may present. I have always had a lively interest in the youth of Zion and in the children of Zion, and I have always felt that nothing I could do would be too much, if it could be directed in the interest and welfare of the children of the people of God. I feel very grateful for the recognition and of the calling to which I have been called this evening. I feel very grateful to the brethren in my spirit for the kindness and for the high appreciation which they have manifested toward Brother George Goddard for his faithful and efficient labors in the Sunday School cause. I feel that they have done honor to themselves in thus recognizing the faithful and valiant services of this our veteran brother in this cause. And may God bless Brother Goddard and continue his health and strength many years to come, that he may pursue his labors as heretofore in the interest of the young people of Zion. May the Lord bless those who contributed this beautiful medal and purse of money for his benefit, and I feel that the Lord will bless them therefor. Amen.

"Guide us O Thou Great Jehovah" was sung.

Benediction by Elder George Teasdale.

LET us grow the plant of good cheer in our natures. Do you ask how? Simply by uprooting the weed called Whining-over-everything, and planting in its stead the fruit-tree of Making-the-best-of-everything. It can be done.

STORIES FROM THE BOOK OF MORMON

The Baptism of King Limhi.

THE Nephites were once again altogether, with Mosiah, the son of Benja-

Alma, King Mosiah gathered all the people. He then had read to them the records of Zeniff, Noah and Limhi. They were also told the story of Alma's joys and sorrows. When the people



THE BAPTISM OF KING LIMHI.

min, for their king. He ruled over the united people of Nephi and Zarahemla. There were more of the people of Zarahemla than of Nephi, and more of the Lamanites than both put together.

Soon after the arrival of Limhi and

heard these things they sorrowed for that which was bad, and rejoiced in the good they were told. When Mosiah had done reading and speaking, he called upon Alma to speak. But there were so many souls gathered together

that Alma had to go from one body of people to another for they could not all at one time hear what he said. He preached the Gospel to them. He told them of faith, repentance and baptism, and begged them always to remember the goodness of God in delivering them from the Lamanites, and in bringing them all together again.

When Alma had done speaking King Limhi and his people desired to be baptized. They had repented of the evil which they had done in the days of King Noah. They now desired to serve God and become members of His holy Church. So Alma baptized Limhi and also all his people who requested it.

There were now so many people in Zarahemla that they could not all worship God in one place, so they met in seven different bodies. Alma was the High Priest of the whole Church, and he ordained priests and teachers. These priests and teachers took charge in the different churches and Alma went around from one to another visiting and instructing them. Those who belonged to the church were called the people of God, for they kept the laws of God, and anyone who wished to join the church had to be baptized. And the Lord poured out His Spirit upon them and they were blessed and prospered in the land. They grew in numbers very rapidly and increased in wealth; for they lived in a fruitful land, whose rich soil brought forth heavy crops. Their climate was pleasant and healthful, though they were sometimes troubled with fevers. These fevers were cured by the herbs that were native to the country, and, as a rule, the Nephites lived to a good old age. This was particularly the case when they kept God's commandments; for long life is one of the blessings promised to those who do

so. The Lord makes this promise to those who honor their father and mother, which is one of His laws. To those who keep the "Word of Wisdom" the same good word is given.

Alma, the High Priest, and Mosiah, the king, lived for many years after the events happened, of which we have been telling you. And it is somewhat strange that they both died in the same year, that is, in the year 91 before the birth of our Savior. Alma was nineteen years older than Mosiah, the High Priest, being eighty-two when he died, while the king was only 63. They were two of the best men that ever lived upon the earth; and they had the joy, before they left this world, of seeing their sons follow in their footsteps and serve the Lord with all their hearts.

POINTS TO BE REMEMBERED IN THIS STORY.

That the Nephites were, once again, all together, those who had gone to the land of Lehi-Nephi having come back to Zarahemla. That there were more of the people of Zarahemla than there were of the people of Nephi, and more of the Lamanites than of the united peoples of Nephi and Zarahemla. That King Mosiah gathered his people and had them listen to what had happened to their brethren in Lehi-Nephi. That Mosiah appointed Alma the High Priest of the Church. That King Limhi and his people desired to be baptized and that Alma baptized them. That the people had grown so numerous that they could not all worship in one place, so they met in seven different places. That priests and teachers were ordained to look after the different congregations. That those who belonged to the church were called the people of God. That the Nephites grew very rapidly in numbers and wealth and became a great people.

TOPICS OF THE TIMES.

FAILURE OF LEITER'S SPECULATION.

Somewhat over a month ago the newspapers had glowing accounts of the speculations of a young Chicago man, Joseph Leiter. He had apparently secured a "corner" on wheat and made millions of dollars for himself. He was called the "Napoleon of the pit" and the "Friend of the Western farmer." The supplies of wheat had come so thoroughly into his control that he raised the price almost three times what it was before, bringing it to one dollar and eighty-five cents per bushel. The New York World in one issue devoted about a page to illustrations and extravagant reports of the man who, it said, had so aided wheat-growers and had made \$4,000,000 for himself. As a fitting sequel of the wicked attempt to gain possession of the food supply of millions of people, the speculation has failed with the loss to the speculator of several millions.

Many similar attempts have been made but all without success. The world's supply of wheat has happily been too great a thing to be possessed by any man or combination. There are always stored up supplies that come out unexpectedly before they can be mastered by the speculator and bring down the price. People, too, buy other articles of food to take the place of the expensive one so that with the high prices comes a lull in the demand. In Leiter's case other speculators, whom he trusted, threw what was in their control on the market. This caused a general fright, and desiring to reap a rich harvest for themselves still others did the same. The result was a mighty collapse, and wheat fell to sixty-five cents a bushel.

There were benefits resulting from the

manipulation. The price of wheat rose and the producer consequently received more than usual for his harvest. But this was brought about in an unnatural way and the good was more than counterbalanced by the evil and misery to the poor all over the land. Perhaps the chief benefit was the powerful lesson taught to those who would gamble with the food supply of the world.

A PROFESSOR McGIFFERT has written a book, "A History of Christianity in the Apostolic Age," with which ministers of various sects find great fault, the more so because the gentleman is a Presbyterian and fills a chair in the Union Theological Seminary. There has been some talk of trying him for heresy.

What we wish to call to the attention of the readers of the JUVENILE INSTRUCTOR is the great advantage that the Latter-day Saints possess in having another record in addition to the Bible—a record that has been translated in purity by the power of God.

Professor McGiffert says that neither in Matthew nor in Mark is Christ reported as bidding His disciples, in partaking of the Lord's Supper, "do this in remembrance of me." He says this command—if it is to be recorded as a command—is found only in Paul's epistles to the Corinthians, and in Luke; and the command in Luke is omitted in many of the best manuscripts. "The fact must be recognized," he says, "that it is not absolutely certain that Jesus Himself actually instituted the Lord's Supper and directed His disciples to eat and drink in remembrance of Him."

Upon this point, however, Latter-day Saints need not be in doubt; and Dr. McGiffert might have been spared a great deal of labor and research, had he

known what the Lord has said in the Book of Mormon, and believed it. After the sacrament had been administered, the Savior said to His disciples:

"And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you.

"And this shall ye do in remembrance of my body, which I have shewn unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you."

What a great advantage it is to have the testimony of the Lord in the different revelations which He has given to His servants and people upon this and other subjects!

ANOTHER USE FOR THE KITE.

IN No. 7 of the present volume of the INSTRUCTOR there appeared an interesting article on "The Evolution of the Kite."

Since that article was written a new use has been found for the kite, and greater evolutions are anticipated in the near future. The use to which we refer is that of establishing telephonic communication between vessels. The English naval authorities have just tested with great success a suggested novelty in the way of communication at sea which promises to render obsolete the present methods of signaling.

Commander R. G. O. Tupper of the Royal Navy experimented with a "kite telephone." The kite used was of the regulation sort, except that it was minus a tail. It was six feet long and three feet wide at the broadest point. In place of the tail the kite carried two lines, one of which was retained on board the *Daring*, the instructional torpedo boat destroyer, from which the

experiments were conducted. With the wind between the two lines referred to it was found that the kite was so easily managed that it was no trick at all to drop letters or even a hawser into another ship, and in this way establish communication.

Following this experiment came one with a wire. The end of the wire which the kite bore away from the ship was dropped upon the deck of H. M. S. *Dauntless*, where it was secured by the electrician of the ship and attached to telephone apparatus in waiting. The other end, which had remained aboard the *Daring*, was also attached to a telephone, and as soon as the task was completed the two ships were in perfect communication. The kite remained suspended, secured by two lines, for more than four hours, during which the communication between the *Daring* and the *Dauntless* was uninterrupted.

It is now reasoned that if telephone wire can be arranged in this manner, there is no reason why telegraphic communication cannot be established in a similar way. This established, an operator aboard the flagship could carry on a conversation with his fellow operator aboard one of the fleet without difficulty. Of course everything would depend upon the weather, as a gale would render the work impracticable.

Experiments have been made with kites at Governor's Island, in New York Harbor, which have proven that it is possible to send up a camera, attached to a kite, and take an accurate photograph of the entrenchments or position of the enemy, and thereby learn in a fairly accurate fashion of their number. On several occasions this year in New York photographs have been taken of parades in this fashion, with highly satisfactory results. *W. A. M.*

Our Little Folks.

AN ADVENTURE WITH INDIANS.

In the fall of 1866, my parents, with a company of friends, including my mother's mother and sister and brother-in-law, and a little brother two years old, started from their home in Circleville, to go to Salt Lake City. My father and mother were going to be married in the Endowment House, and grandmother was going to meet and take home with her her sister whom she had not seen for fifteen years, and who had come from England that summer.

They took with them a wagon load of grain, which they were going to exchange for things necessary to begin housekeeping with. Everything went smoothly on their way to the capital, and they were married and received the blessings for which they had taken the journey.

On their homeward journey grandmother was taken very ill at Manti, and had to be left there. Her sister remained with her, while the rest of the company went on.

At Monroe they stopped with an uncle over night. And my mother dreamed that they were attacked by a band of Indians. It was no wonder, perhaps, as the Indians at that time were hostile and travelers had to be guarded in their movements. She dreamed she took her little brother and ran into a patch of willows, and sat down with him in her lap, and that my father bent over them to keep the Indians from seeing them.

The next morning the others started on and left my father and mother, for their team were oxen and had to travel slowly. That day, as they traveled along,

mother related her dream. It was the 25th of November. They camped that night at Marysville, with another uncle, and the next morning their uncle tried to get them to stay and go picking berries with him and his family, but they preferred going on home. Father had been very restless and uneasy during the night, but did not know the cause of it.

On the morning of the 26th, after they were gone, their uncle felt so uneasy about them he almost concluded to go after them and bring them back. When they were within ten or eleven miles of home father and mother drove around and past the other team, thinking there was no danger as they were so near home. They were about three miles from town when, as they drove around the point of a hill, they saw a herd of cattle being driven towards the mouth of the canyon. Mother was very much frightened as soon as she saw them, for fear it might be Indians driving the stock, which it proved to be. She begged father to turn back, but he thought the Indians had seen them, and that by driving fast he might reach a company of men who were in pursuit of the Indians. In a few minutes the Indians left the stock and with a yell started towards father's team. Father's horses were very tired, but he urged them on, thinking he might reach a swamp which was about three-fourths of a mile away, but the team could not make it. The Indians came up to them and one was going to shoot father, but he frightened him off a ways by pointing an old revolver at him. The revolver was a broken one but the Indian did not know it. The Indian turned and shot their best horse, which of course stopped the team. Father then told mother to get out of the wagon, which

she did while the Indian was reloading his gun.

Mable Nelson. Aged 14 years.

(TO BE CONTINUED.)

LITTLE SISTERS CRADLE SONG.

Baby brother, sweetly sleeping,
Angels must be hovering near;
Smiles are o'er thy bright face creeping
Art thou dreaming, baby dear?
Heaven bless thee!

Could the coldest eye behold thee,
But thy innocence to know,
In the arms once to enfold thee,
And the lips not whisper, low,
Heaven bless thee?

When I pray to God in heaven
This shall be my daily prayer,
With the reason Thou hast given,
Lord my soul from darkness spare,
But to serve Thee!

And let little ones be near me,
Types of holy angels they,
With their winsome ways to cheer me,
Lest in sorrow's path I stray.
Thus preserve me!

And if in my youth's bright hours,
I am clasped in death's cold hand,
With those blessed human flowers
Let me in Thy kingdom stand
Thine forever.

Or if in old age Thou callest,
May I enter undefiled,
Where in no wise shall be smallest,
In Thy sight the little child,
Gracious Father.

L. L. Green Richards.

FOR THE LETTER-BOX.

DECATUR, ILLINOIS.

DEAR LETTER BOX: I will write about our school. It is the Pugh School. On the 24th of last April, which was Arbor Day, Governor Tanner said he should like each of us to plant a tree. The scholars in our school all wrote their names, and each planted a tree. I do not wish to make my letter too long.

Daniel Davis. Aged 11 years.

FERRON, EMERY COUNTY, UTAH.

DEAR LITTLE LETTER-BOX: I like to go to Sunday School, Primary, and day school. My papa came home from a mission last fall. I am a little lame girl, and wish to ask all the little girls and boys who read this to please pray for me, that I may get well. I have been to the Manti Temple, and hope that I may be able to walk and run with my little playmates.

With love, I am your new friend,
Ivy Lowry. Aged 8 years.

Dear little Ivy: Surely your loving little brothers and sisters will pray for you, as you have asked, and who can doubt that their prayers will be answered? May you be speedily healed, and blest forever.

L. L. G. R.

FIRST WARD, SPANISH FORK, UTAH.

DEAR LETTER-BOX: There are so many more girls than boys that write I thought you might like to hear from a boy. I go to school, Sunday School and Primary, and wherever I think I can learn of good people. While we are young is the time for us to improve. We boys will soon be men, and have to work as our fathers do, on farms, or at something else; and if we improve our

time now, after a while we can go on missions and teach people who have not the chances we have to learn of God and His goodness. I want to be a smart man when I am grown. I do not want to smoke or chew tobacco, nor drink tea or coffee or liquor, for our Father in Heaven says it is wrong to do these things.

David Holt. Aged 10 years.

—
RICHMOND, UTAH.

DEAR LITTLE LETTER-BOX: I read the letters from the little girls and boys, but I have never written to the Letter-Box before. I go to school and am in the Third Reader. I also go to Sunday School and have good times. I hope all the little children have good times and that we can all be good.

Mullie Smith. Aged 10 years.

—
SPANISH FORK, UTAH.

DEAR LETTER-BOX: I have two sisters and two brothers. I am eight years old, and my mamma has shown me how to make bread. I want to learn to be a good housekeeper.

Leah V. Holt.

—
JOSEPH, SEVIER CO., UTAH.

DEAR LITTLE LETTER-BOX: I like the little letters so much, and I am anxious to see my own in print. I have not seen one from any boy or girl in this town in the Letter-Box yet. I am nine years old. I have been to school for two winters, and have not been absent one day since I started.

Your friend,

Elthies Baker.

—
NEPHI, JUAB CO., UTAH.

DEAR LETTER-BOX: I want to tell you how my aunt Lizzie was healed by the power of God. She was very low,

and the doctor said she could not live. But my aunt said if the Elders would fast and pray for her, and then come and administer to her, she should get well. The Elders did so, and as soon as they took their hands off her head she sat up in bed and commenced to sing the hymn, "The Spirit of God like a fire is burning." And she has been getting well ever since. There may be several more who would like to write to you, and I will not write any more this time.

Ross H. McCune. Aged 10 years.

—
PLEASANT GROVE, UTAH.

DEAR LETTER BOX: My papa and mamma are Mormons. When I was eight years old I got baptized, for I want to be a little Mormon too. My papa is away most of the time. When I pray I always ask the Lord to bless him so he will return to us. I have four sisters and one brother.

Eda L. Iverson. Aged 10 years.

—
PAYSON, UTAH.

DEAR LETTER-BOX: I was very sick once with neuralgia of the heart and rheumatism in my arms and legs. My mother sent for the Elders, and as soon as they administered to me I felt better, and they administered to me many times, until I got well. Sister White is our Primary President. She gives prizes to those who learn verses from the Bible or Book of Mormon, and to those who attend regularly and keep good order. I ask God to bless all the Primary children in Zion.

George Selman. Aged 13 years.

—
MORONI, UTAH.

DEAR LETTER-BOX: I am eleven years old and have one brother and one sister, but our sister is dead. I go to

school and also to Primary and Sunday School. We are learning the Articles of Faith.

Your friend,

Hannah Hardy.

—
OGDEN, UTAH.

DEAR JUVENILE: It seems so strange to find letters in the Letter-Box from little girls and boys away off in the Mississippi and perhaps if I write one too they might some of them read it, and we might get acquainted. And wouldn't it be nice? For if we are all in the true Church we will some day meet and know each other in the kingdom of God.

I send greeting to Mattie and Walburn White, whose letters I read in the JUVENILE of February 1, '98.

Your new friend,

Edna Eldredge. Aged 10 years.

—
LEWISTON, UTAH.

DEAR LITTLE FRIENDS: It is my desire to be a good child, that I may become a good and useful woman. My mother says the way to become a useful woman is to be good and obedient while I am young; then I am more apt to be useful all my life. We are here in a great school. Our first lessons are at home; then in our Primaries and Sunday Schools we get knowledge little by little. We should chose good company and be kind to everyone.

Delila Rogers. Age 12 years.

—
MAPLETON, UTAH.

DEAR LETTER-BOX: I have eight studies in school. In Sunday School I am in the Second Intermediate Class. Our district school teacher's name is Wayne Johnson. It is very cold here in winter. I have seven brothers and two sisters.

Sadie Mendenhall. Age 12 years.

ELSNORE, UTAH.

DEAR LITTLE LETTER-BOX: I have a pet dog; its name is Carlo. It is a good dog. Once I went to my aunt's and it came to find me. When I would go to school it would carry my dinner for me, then when school was out it would come after me and I would give it the dinner basket to carry.

Edna Hutchings. Age 8 years.

—
BROOKLYN, SEVIER CO.

DEAR LITTLE LETTER-BOX: I have two brothers and three sisters. Last winter we were all invited out to grandpa's birthday, and our sweet baby was very sick. Papa and mamma called the Elders to administer to her, and in a little while she went to sleep. She has been well ever since.

Ruth E. Broadbent. Age 8 years.

—
PROVIDENCE, UTAH.

DEAR LITTLE LETTER-BOX: My papa and mamma always read the little letters to me. I have two little sisters and one little brother. I am seven years old. Four years ago I had pneumonia very bad, and people thought I would die; but the Elders blessed me, and the Primary held a fast and prayer meeting for me, and I got well.

Gurnell Checketts.

—
HINCKLEY, UTAH.

DEAR LITTLE LETTER-BOX: We have lately moved to Hinckley, on a forty-acre farm. My brother and I go hunting, but we don't get much. My school teacher is George Cole, and I like him for a teacher. I live nearly a mile from the school-house. We are having quite nice weather.

Irving Stout. Age 12 years.

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Lot 1 Ladies Fine Kid Shoes, new corn toes, kid or patent tip, DE and E E widths - - \$1.35
worth \$2.00 a pair.

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DAVIS SHOE CO.,

"MONEY BACK" SHOEISTS.

SALT LAKE CITY, UTAH.

(When writing please mention this paper.)





CURRENT TIME TABLE.

IN EFFECT MARCH 5th, 1898.

LEAVES SALT LAKE CITY.

No. 4—For Provo, Grand Junction and all points East	8:45 a. m.
No. 4—For Provo, Grand Junction and all points East	7:40 p. m.
No. 6—For Bingham, Mt. Pleasant, Manti, Belknap, Richfield and all intermediate points	8:00 a. m.
No. 8—For Eureka, Payson, Provo and all intermediate points	5:00 p. m.
No. 3—For Ogden and the West	9:10 p. m.
No. 1—For Ogden and the West	12:30 p. m.
No. 42—Leaves Salt Lake City for Park City and intermediate points at	8:00 a. m.

ARRIVES AT SALT LAKE CITY.

No. 1—From Bingham, Provo, Grand Junction and the East	12:20 p. m.
No. 3—From Provo, Grand Junction and the East	9:05 p. m.
No. 6—From Provo, Bingham, Eureka, Belknap, Richfield, Manti and all intermediate points	5:25 p. m.
No. 2—From Ogden and the West	8:35 a. m.
No. 4—From Ogden and the West	7:30 p. m.
No. 7—From Eureka, Payson, Provo and all intermediate points	10:00 a. m.
No. 41—Arrives from Park City and intermediate points at	5:30 p. m.

Only line running through Pullman Palace Sleeping Cars from Salt Lake City to San Francisco, Salt Lake City to Denver via Grand Junction, and Salt Lake City to Kansas City and Chicago via Colorado points.

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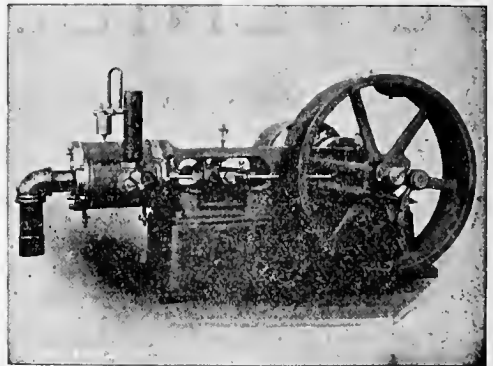
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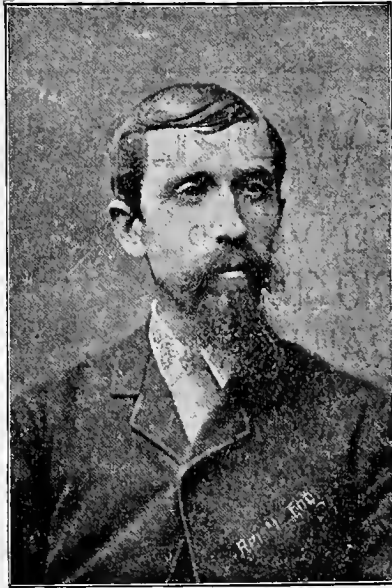
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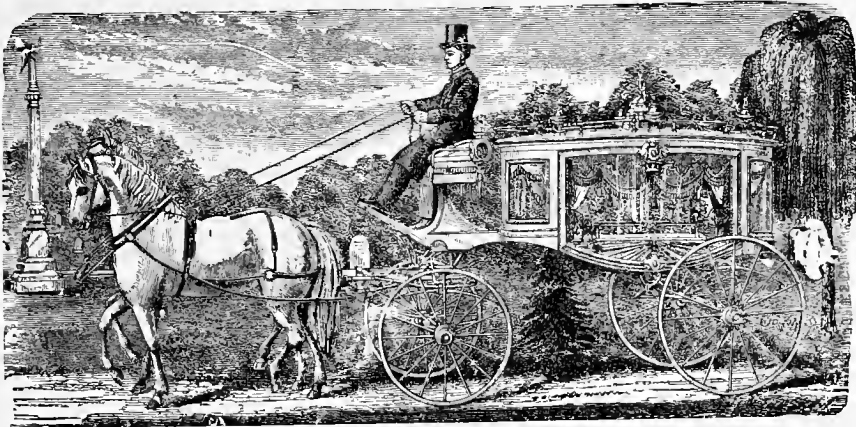
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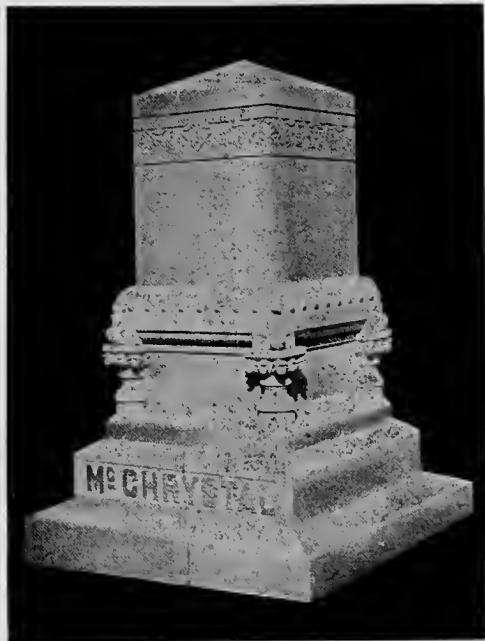
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1. The title should be

